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and Its Ethical Significance, together with speculations on time, space, and will, and the problem of time; (5) Metaphysics, containing the suggestions of a universal symbolism, psychology of animal types, the psychology of criminals, the animal psychology of the dog, the horse, and other general comments; (6) Culture and Its Relation to Faith; Fear and Knowledge. The last chapter concludes with Aphorisms.

PANIDEAL. Psychologie der sozialen Gefühle, von *Rudolf Holzappel*, mit einem Vorwort von *E. Mach*. Leipzig: Johann Ambrosius Barth. 1901.

A special interest attaches to this book on account of the preface, written by Prof. Ernst Mach, who has considerably influenced the author in the formation of his world-conception, which is practically a reconstruction of man's religious aspirations, with new aims and a new authority in the domain of conduct, the latter, which is called "*Panideal*," furnishes an appropriate title to the book.

In the preface, dated at Vienna, July, 1901, Professor Mach says:

"During the last winter the author of the present books, who introduced himself as a former student of R. Avenarius, visited me and handed me the MS. for perusal. I had never busied myself with an analysis of sentiments, this part of psychology lying without my sphere of interest, and the abstract mode of presenting the subject was at the start to me very little sympathetic. Thus I began my reading, to say the least, without any preconceived favorable opinion, as a kind of duty, but my interest rose with the progress of my study and I became highly interested in many of its parts. It threw certain light upon certain phases of my inner life, to which I, being a naturalist devoted to the investigation of objective phenomena, had so far paid little attention. Indeed, one may gain here a deeper insight into the psychology of the inquirer, the inventor, the artist, the founder of a religion and to the builder of civilization. One learns to understand how even our own ego in its evolution may become alienated to himself, to the very same ego in another phase of its development.

"One can very well see in this book that the author has lived much; but, of course, the individual psychical experiences upon which his abstract exposition is built and which give to his ideas their concrete contents, appeal to him more in their full reality than they would to the reader who may perhaps never have had analogous experiences of the same intensity and who can only fall back upon shadowy notions of his own experience. Further elucidations of his exposition, through concrete instances, by relating typical events, if not his own personal recollections, would be highly desirable. The efficacy of his labors I confidently believe could thereby only gain. However, even in its present shape, the book will be helpful and may prove that, in spite

of all the valuable methods of modern psychology, with its experiments and measurements, the possibilities of simple introspective self-observation are by no means as yet exhausted."

The book itself consists of aphorisms which are arranged in nine chapters under the titles "Solitude," "Longing," "Hope," "Prayer," "Struggle," "Conscience," "Art," "Worlds" and "Ideal." The aphoristic utterances of the author are consecutively numbered and amount to 1,075, with an epilogue which reads as follows:

"No ideal for which I could live,
Even with the highest no [helpful] hint.
Myself I must seek, perhaps find."

The thousand and odd sentences are, as may be expected, of very unequal value. Some of them express fine sentiments, others seem trivial, and a few are obscure. Unquestionably they are all full of significance to the author, being expressions of his inmost convictions. They are of a man who has no faith in the established religions, yet feels an impulse stirring in himself that would be able to reconstruct a new religion, which would be better adapted to his particular needs. There is scarcely a mention of God in the book, yet the chapter containing his thoughts on prayer prove him a man of deep insight and religious feeling. He says:

"Prayer is mostly addressed to mere concepts or fictions, because our conversation with concepts is easier than a communication with realities."¹ (336.)

"Therefore prayer mostly assumes the soul and character of a monologic dialogue in which the praying person either speaks himself, while the person prayed to is conceived as listening, viz., assumed to be tacitly present, or the praying person and the adored one are thought to intercommunicate, while both remain to all appearances silent." (337.)

"Each prayer involves more or less a great hope of being answered, a help, or an edification." (344.)

"Prayers can be made, not only in words and music, but also in color, sculpture and architecture; nay! these arts are indispensable for the intensification of the disposition, as well as the effect of prayer." (352.)

Prayer according to Holzapfel depends very much upon the idea of the power or the person prayed to, but even if an individual be deprived of the illusion of its or his God's existence, he may continue to love anthropomorphism, and to address prayers to his ideals, but they will lose much of their former power and significance. A disappearance of illusion may finally lead to an atrophy of the need of prayer, yet prayer is a power in mankind. Holzapfel says:

"Almost all modern empiricists and atheists look upon prayer and the

¹The text reads. "Wahrnehmungs verkehr," meaning "the actual objects of sense perception," i. e., "realities." A literal translation is here, as in many other passages, impossible.

need of prayer as slavish, barbaric and useless. But the builders of our civilization knew better." (388.)

"Sufficiently oriented poets may be induced to create new prayer poems." (386.)

"Among the most potent means of promoting human and humane developments are prayers addressed to the evolution-ideal and especially the prayer to the Panideal. The Panideal is defined (in 1052) as the pure ideal of a hygio-psychical, maximal, positive, valuation, which in its fullness (as explained in 1056) is unattainable and can only be longed for and aspired for." (381.)

The reviewer believes to know German, but he can only guess at the exact meaning of some new expressions and word combinations, such as "*ethikalische Kopierungen*," "*menschheitsentwicklungsrevolutionaere Moralbilligung*" and "*unterschiedsgraduell hygiopsychisches Panideal*."

The Panideal is a kind of new religion which will prove interesting to men of science such as Mach, but it is very doubtful whether this special instance will appeal to large masses, and it is, as Professor Mach hinted at in the preface, too abstract to exercise any effect upon others; and so it may be regarded as a symptom, not merely of the present state of unrest, but also of the tendency toward the formation of a new faith that is budding in the heart of modern man.

STUDIES IN PSYCHOLOGY. Edited by *George T. W. Patrick*, Professor of Philosophy. Volume III. University of Iowa. Iowa City, Ia. 1902. Price, \$1.00.

The third volume of these studies contains two essays by C. E. Seashore, entitled "A Method of Measuring Mental Work: the Psychergograph" and "A Voice Tonoscope;" one article by the same, assisted by Miss Mabel Clare Williams, on "An Illusion of Length." A fourth article is devoted to "Normal Illusions in Representative Geometrical Forms," by Miss Williams, and the concluding essay by George T. W. Patrick describes "The New Psychological Laboratory of the University of Iowa."

STUDIES IN THE PSYCHOLOGY OF SEX. Analysis of the Sexual Impulse. Love and Pain. The Sexual Impulse in Women. By *Havelock Ellis*. Philadelphia: F. A. Davis Company. 1903.

Mr. Havelock Ellis, one of the best authorities in the studies of sex and its various problems, here publishes the first section of a volume which is to treat on the psychology of sex. It analyzes and tries to explain the sexual impulse, and the entire volume will be completed with two other monographs on subjects in the same line to be published by the same publishers.

A French edition of Prof. Mach's *History of Mechanics* has been published.